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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIV. CHICAGO, NOVEMBER 17, 1904. NUMBER 12

THE NEW PATRIOT

Who is the patriot? he who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? he who nails
A flag to some defiant pole?
Or he who follows dangerous trails,
And guides a people to its goal?

Who is the patriot? he who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? Bonaparte?
Who made a continent his prey?
Or Tolstoi of the gentle heart,
Who shares the peasant's toilsome day?

Is it the Scribe, race-proud, serene,
Smiling his scorn from Moses' seat?
Or the compassionate Nazarene,
With Roman publicans at meat?

Who is the patriot? It is he
Who knows no boundary, race, or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Whose first allegiance is owed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of earth.

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Those wider seas without a shore.

If duty calls, the first to die
On fields of honor and of fame,
But readier, where the vanquished lie,
To heal the wounded, raise the lame.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

—Frederic Lawrence Knowles.

CONTENTS.

	PAGE
A Primer of the Peace Movement	179
Notes	179
The Social Life of Children	180
My Summer in a Hammock. HATTIE TYNG GRISWOLD	183
On Entering a New House. *Herbert Muller Hopkins*	183
The Greetings of the White Students of Berea College to Their Exiled Colored Classmates	183
THE PULPIT—	
An After-Election Sermon. JENKIN LLOYD JONES	184
THE STUDY TABLE—	
Reviews by Mr. Chadwick.	
Adam Smith	188
Personal and Ideal Elements in Education	188
The Practice of Self Culture	188
Lieutenant Commander U. S. N	189
Practical Morals	189
THE FIELD—	
The Horse's Plea	189
Minnesota Unitarian Conference	189
Foreign Notes. M. E. H	190

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THREE BOOKS
By CHARLES WAGNER

Good sense is a fund slowly and painfully accumulated by the labor of centuries. . . . For my part, I think no price too great to pay for gaining it and keeping it, for the possession of eyes that see and a judgment that discerns. One takes good care of his sword, that it be not bent or rusted; with greater reason should he give heed to his thought.
—*From The Simple Life.*

To carry one's children one's self, even in the street; to play with them, tell them stories, give them personal care, watch their development—from every point of view, it is a good thing. The nation as well as the family depends upon this—that fathers be really fathers.
—*From The Better Way.*

There are two divorces that are doing our society to death, man's divorce from the soil and his divorce from the home. . . . Let us preserve with care everything that could perpetuate tradition or preserve a memory. . . . Some old bit, without significance to profane eyes, is equivalent to a title of nobility; to take it to a bric-a-brac dealer dishonors us. The more life buffets us, casts us out upon the world and bears us along in its impetuous current, the more need for holding fast to these tokens which are so many planks of safety on the flood. And yet we must not be materialistic; in spite of its capital importance, it is not after all the house that makes the home. —*From By the Fireside.*

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIV. THURSDAY, NOVEMBER 17, 1904. NUMBER 12

A PRIMER OF THE PEACE MOVEMENT.

From the Illustrated Exhibit of the American Peace Society at the World's Fair, St. Louis, 1904.

COMPILED BY LUCIA AMES MEAD.

V.

A STATED INTERNATIONAL CONGRESS.

Since 1875 thirty-three International Congresses have been held, three of these in Washington, and one, a Pan-American Conference, in Mexico. These have considered matters relating to postal service, weights and measures, laws of war, sanitation, quarantine, commerce, etc.. These congresses meeting irregularly have grown more and more quasi-legislative, and treaties and conventions are often based on their action.

The world's business now demands that a regular International Congress, composed of representatives of the various governments should be arranged, to meet at definite intervals, to consider increasingly complex international interests and to make recommendations which would become law when ratified by the nations thus represented.

The Massachusetts Legislature in 1903 unanimously petitioned Congress to authorize the President to invite the nations to establish such a Congress.. This would forestall evils, remove friction, develop international law, and lessen the likelihood of war; and it might eventually become a genuine Parliament of Nations.. It is one of the next great steps toward the Organization of the World.

On the 22nd of October last, Addison Ballard, an old life-long friend of Dr. Pearsons, used the spade that broke the first ground at Berea College for a new and extensive system of water works, a gift of the much-giving and wise-giving Dr. Pearsons. After the ceremony, the spade was sent to Dr. Pearsons. May it be one more reminder to him that it is "a luxury to do good."

President Prichett, of the Massachusetts Institute of Technology, has a suggestive article on "The Moral Egotist in Politics" in the last week's *Outlook*, in which he emphasizes the need of sense as well as sentiment in political leadership. All this is most timely, but we wish the clear-headed President had taken another page to develop the still greater need in American politics, the need of conscience, the plain, old-fashioned biblical sense of responsibility, not to the party or platform, but the old eternal demand of plain truthfulness, a willingness to suffer defeat in the interest of the right, and a sense of shame over successes that imply degrading entanglements and wicked associates. There is a vast amount of "sense" in American politics that is busy in trying to elevate the expedient above the right.

The *Berea Quarterly* for October is before us and gives careful account of the present situation of the vexed problem raised by the reactionary law passed by the Kentucky Legislature last winter, making the co-education of black and white a penal offense. In order to avoid a violation of the law, arrangement has been made for the temporary instruction of all the colored children elsewhere, but a formal violation has been made in order to bring on a friendly suit. And so the banished colored students are awaiting the result in the courts. UNITY regrets even this temporary compromise with a vicious law. There are two ways of obeying a law—one is to conform and the other is to accept the penalty. We think the moral advantage gained would more than compensate the intellectual loss to the individual students if the whole institution had closed its doors and gone into a state of suspended animation pending the trial. But as it is, we rejoice in the courage and high service of Berea and hope that the Kentucky Legislature at its first opportunity will hasten to clear its statute book of the absurd and reactionary law.

The Rev. J. Herman Randall, of Grand Rapids, Mich., is publishing a series of discourses under the auspices of the Class in Applied Christianity alluded to in a recent note in these columns. "Progress Through Sacrifice" is the title of one of these sermons that lies before us, from the closing pages of which we take the following pertinent extract:

> The wonder is to me, friends, that there are not more of us willing to make the sacrifice; that there are not more true statesmen in our land today who care not for party, who care not for their constituencies' votes merely, but who care most of all for the great eternal ideals of righteousness and truth. The wonder is to me that there are not more men in our cities willing to make personal sacrifices for the sake of infusing a ministration, at any cost personally. The wonder is that there are not more men in our commercial and industrial life who are willing to make personal sacrifices for the sake of infusing a little more of the spirit of human brotherhood into the great work of mankind. The wonder is that there are not more fathers and mothers willing to work their fingers to the bone, if need be, to burn the midnight oil—willing to give up anything themselves for the sake of sending their boys and girls out into life to be nobler and grander and more useful men and women than their parents have been.

Charities, the organ of the New York Charity Society, is a journal of national importance. It is pre-eminently a preachers' magazine; it ought to be in every pastor's study. The issue of November 5th contains an interesting article on "The First State Boards of Charities," by F. B. Sanborn, the Concord historian. In this article we learn that these State Boards were born out of the fertile brain of John A. Andrews, the great war governor of Massachusetts. Mr. Sanborn was the first Secretary of this now famous body, which counted among its members Dr. Samuel G. Howe and James Freeman Clarke. The movement spread until now nearly every state in the union has a State Board of Charities or its equivalent. This article contains the portraits of Theodore Dwight of New York, Frederick H. Wines of Illinois, Andrew E. Elmore, and George L. Harrison of Wisconsin, as well as the faces of Dr. Howe and Mr. Sanborn. These faces and the letter text accompanying them show the exalted positions these Boards have occupied and ought to occupy. How deplorable has been the prostitution of this benignant guardianship of the helpless when it becomes, as it has in Illinois, the creature of partisan politics and the representative of and serv-

ant to the gubernatorial patronage. It will become the first privilege and highest duty of the incoming administration in Illinois to restore to its academic dignity the State Boards of Charities and to release the State Conference of Charities from the domination of partisan manipulators at the capital.

Mr. Alfred H. Fried, of Berlin, the editor of *Friedensworte* and one of the most scholarly and indefatigable peace workers in the world, is bringing out a very valuable series of popular peace pamphlets of essentially the same character as the International "Pacifist" Library appearing in Paris, in which Baron D'Estournelles, Professor Ruyssen and other energetic French peace workers are interested. The last two numbers (8 and 9) of Mr. Fried's series have just been received. They are upon "The Modern Arbitration Movement" and "The Disarmament Problem," and are both written by Mr. Fried himself. Number 6 in the series is by the Baroness von Suttner, on "War and Warfare Against It." The pamphlets are sold for 15 cents. They are a little larger than the edition of Tolstoy's "Bethink Yourselves," published by Messrs. Ginn & Co. for the International Union. All of these cheap peace publications in pamphlet form—German, French and American—suggest how much might be done in this way to spread knowledge and understanding of the peace and arbitration cause. If the International Union would publish and circulate widely a hundred ten-cent pamphlets like "Bethink Yourselves," it would do more than almost anything else to set people to thinking and help the peace cause. Herr Fried sets on the title page of each of his pamphlets a passage from Bloch; and the passages strike so distinctly the keynote of the works that we give them. The first is:

> As soon as the principles of law and federation are accepted for the settlement of international differences, material disarmament must follow; and with the conclusion of peace for a long period, if not forever, there will also take place a moral disarmament in the spirits of the peoples.

The second is:

> We are convinced that there is a way out. If we are to find it, the European States must not permit themselves longer to be ruled by the disposition to persist in their ruinous and dangerous armaments; they must rather at last face the question: where will these armaments bring us? The practical illumination of this question is a necessity. It will be compelled sooner or later by the universal exhaustion and shattering of the modern armories and of parliaments. Then perhaps people will wake up to the fact that for from twenty to forty years millions upon millions were spent uselessly, since the armed masses cannot be set in motion and no controversy can any longer be settled by their help. Then, however, it will be too late; then the waste and exhaustion will have reached the highest point, and all Europe will find itself in a worse condition than Italy to-day.

We hope our readers interested in education and who are anxious to preserve the democracy of our public schools will carefully watch the development in Chicago and elsewhere concerning the fraternity and sorority movement in High Schools and institutions of secondary education. At an annual conference of the principals and deans of the institutions affiliated with the University of Chicago, held last Friday and Saturday in Mandel Hall on the University campus, this matter was the chief question under discussion. President Harper presided and over one hundred institutions were represented. The vote was unanimous to continue the crusade. The committee's report, "gathered with scrupulous care from schools scattered all over the middle West, was against the secret societies in every point, and principal after principal took the floor to speak against" these organized innovators upon the democracy and the simplicity of the life of boys and girls. Principal Kellar of the High School of Manitowoc, Wisconsin, set forth a better way, as he found, by the encouraging of open societies, eligible to all, without cost and without secrecy. Simultaneous with this discussion, the *Chicago Chronicle* for Sunday last, devoted a whole page to the publication of letters, affidavits, and other evidences submitted in the injunction case before Judge Hanecey. The case is being pushed by the four Hyde Park boys previously alluded to in these columns. Among these witnesses appear the names of some of the most respected and popular teachers in the Hyde Park High School, and they use language with startling plainness. Mrs. Katherine Girling says: "The managerial positions in the societies give opportunities for the development of defaulters in embryo. Athletic and dramatic money have been handled in a way, to say the least of them, queer." Mrs. Lucy L. Wilson of the West Division High School, tells of fruitless attempts of teachers to reform the late-hour system. "It is both surprising and shocking to know the license that parents allow their children. The vain parents are so ambitious for social preferment that some of them seem to give little heed to considerations of health, of mental or moral well being. The usual hour for High School parties to break up is about 1:30 in the morning." Professor Penhallow of Hyde Park testifies of the fraternity club houses near the schools, "They lead to deterioration of school work, and further, these societies, though representing a minority of the pupils, have, through organization, succeeded in the past in controlling athletic interests in the school. They have not been prominent in any literary ventures." Here is another argument for the simple life.

The Social Life of Children.

We desire to call particular attention to the notes of a talk given before a recent meeting of the Woman's Club, kindly furnished us by the speaker herself. The protest of Mrs. MacClintock is most timely. We rejoice that it has been offered at such time and place and by such a person as will give to the words maximum potency. Mrs. MacClintock, the wife of one of the leading professors in the Chicago University, herself a teacher with eminent record, and as spokesman for the most influential woman's club in Chicago, her words ought to go to the right place. Much is being said in these days about the cramped life of the poor and the cruelty of factory life often imposed upon children. Too much cannot be said in behalf of these unfortunate children, but we believe the cold statistics will show that there is a startling process going on in the homes of the often more unfortunate children of the prosperous that is alarming and, in the long run, as debilitating as that which proceeds from the overworking of children in factories. O the wrong done to over-minded, overdressed, overtutored and overcultured little children! O the wickedness of what Mrs. MacClintock calls the "ugliness and immorality of finery."

It is high time that women representing the influence and the position of Mrs. MacClintock should speak out. The "cry of the children" that goes up from the avenues and the boulevards is second in pathos only to the cry that goes up from the alleys and the slums. Pastor Wagner's repeated demand is, "Let the children be children." All children should be saved from the thrall of wealth; they should be allowed to enjoy, during the period of infancy and adolesence, the luxuries of democracy, which are finer and higher than any of the luxuries which may come later along with the aristocracy of wealth and the conventional culture, grace and fashion that follow in the wake of unconsecrated and ill-directed wealth. We gladly give our further editorial space to a woman, a mother, a teacher.

Nothing more beneficent has come into modern education than the tendency to obliterate the distinction between the social life of the child and other aspects of his life. Our debt to those great teachers who have helped us to see that school is social life, that home is social life, in short that wherever the child is adjusting himself to his fellows and coöperating with them he is living his life and it is always social—our debt to these great teachers is incalculable.

* * * * * *

The ideal would be that one's social pleasure, like every other pleasure, should not be sought for itself, but should arise as a by-product, an efflorescence of some normal notural social activity. It would therefore be most desirable that in the life of the child the occupations and duties of school and home combined should be so arranged and should have such attachments of human joy and interest that they should completely satisfy the child's nature and leave nothing even to be sought in "social life."

Family and school life well and liberally organized would do this even for the older children. But they are not well and liberally organized. The school, particularly for older children, but down far into the elementary school, too, is professionalized, technicalized, hardened into a system and a routine; the homes, many of them, are barren or slipshod and therefore unsocial, or they are luxurious, filled with the presence of servants and functionaries, and therefore still more unsocial. So, much as we may regret it, there is, even for our children, an institution of social life with its observances, its ceremonies, its events. For the present, even while we are working to transform it into a better thing, we must handle it. And whoever we may be and wherever we may find the children, we may approach the problem safely and hopefully in the light of a few principles applicable everywhere.

* * * * * *

The social life of our children should be democratic. Nowadays everybody is or pretends to be a democrat. It is a pose—an attitude. It saves from ennui. It gets introductions to the most interesting persons. It is the shortest road for many people to a witty unconventionality that sounds well. But children are natural democrats. Leave them alone and they will make up the really, nobly, democratic society of the future. True, we can never have again the old unthinking democracy of ignorance and inexperience. But our children, if we are wise now, will see a better thing—a social democracy that is experienced, intelligent, conscious, artistic, religious—a democracy that is a long way on the road to the brotherhood of man.

Among the children the natural basis of this democratic social life is found in the school. It is here that many kinds of children, from all sorts of families, out of many sorts of experiences, come together following common interests, or at least doing common tasks which give rise to the most natural and reasonable social communion. It is in the conduct of this social life that the home should coöperate with the school. To do this honestly and joyfully most of us will have to drop, or to modify two ideals that many women have regarded as the very innermost keep of human happiness—ideals which, like many others, have stood in the way of a large and liberal life. One can imagine Ibsen jeering at them in the name of a true and broad vision of reality.

One of these ideals is the sanctity of home. When this phrase means the shutting of ourselves and our children with a few chosen friends into a refined and comfortable corner, and the shutting out of all those less cultivated and comfortable, when it means that we are so uncertain of our refinement that we fear to have it come into contact with people from the big, hearty, ugly world, then it means that our home is an obstacle, a block in the wheel. It is not coöperating with other institutions, it is hindering the world all it can. When the home can open its doors to these children from the grades, still preserving its true refinement so that it influences them and not they, it then is the home coöperating with the school to give the children a better social life. Another ideal that must go is the sacredness of our children's morals and manners. Many a mother deludes herself for years on these points. She builds up an image for herself made up largely of cant phrases and sentimentality, of the precious little paragon she desires her boy to be, and for many years, in certain cases for a whole lifetime, she vainly imagines that her boy *is* all that. She seems to feel that his manners and morals are so frail and precious a product that they can bear contact only with certain children whom she must select, you must drop these idle and cruel prejudgments. Every child has a right to a sane and free contact with his fellows, a right to make his own manners to suit his own occasions, a right to choose in the matter of his own morals. Further, if we are bringing up our children aright they should be a dynamic force exerting good influence, not mere victims of ill influences. In any case a true social democracy finds no time and no place for the exclusiveness of the sacred home, nor the isolation of the sacred manners and morals.

Every child has a right to his own inner circle of friends whom a really democratic father or mother may help him to choose. These he meets in his home or in theirs. Ideally the school should be a children's club, where they meet for games, where they have exhibitions of their collections, where they may gather about any interest—music, drama, physical culture—the social pleasure that arises out of some such interest being always the safest.

Behind every school there should be an association of parents unobtrusively active and other friends of children who provide the means and the practical sympathy that would make such social things possible.

* * * * * *

Out of the principle of democracy arises naturally the other principle of simplicity.

1. *Simplicity as opposed to complexity.*

The business of the child up to his second year in high school and perhaps beyond, is that of acquiring in a single-minded, leisurely way the broad fundamental things of knowledge and character. We owe it to our children to give them a long childhood. We should passionately keep for them their leisure, their long hours of time. We cannot too much deplore the restlessness some people seem to feel to have their children experience all there is of life. It is deplorable to thrust a child untimely into a mature experience. To take a child to the theater, to grand opera, to concerts where he hears difficult psychological music, to evening parties, is to wrong him, mentally, morally, physically, socially. There should be drama for children. There should be many more of the concerts Mr. Thomas knows so well how to arrange for young people—but the children should not be thrust into experiences suitable only for their elders.

2. *Simplicity as opposed to costliness.*

Well-to-do people who are experienced know that there can never be any true democracy as long as they flaunt the signs of their difference—fine clothes, spending money, luxurious appointments. Anyone can see that this is a delicate and difficult question. Clothes should be good and tasteful. But it is relatively easy for anybody to know where "finery" begins, and it is the ugliness and immorality of "finery" that balks education and democracy. It is indulgence and luxury that sets a man or a child apart spiritually from his fellows and makes him a social leper, shunned and infectious. Any woman with even a little wisdom can arrive at a standard of relative uncostliness and apply it. She can at least refuse to subject her boys and girls to the foolish, the criminal observances of *fashion*. Many an unfortunate child in her dress, her parties, her very toys is merely a "conspicuous consumer" for her mother. She demonstates that her mamma "knows how." For this cheap triumph, this selfish and trivial pleasure, many a mother sacrifices her child's peace and harmonious growth and places a barrier to a true social life.

3. *Simplicity as opposed to artificiality.*

For us grown people ceremonies and social technicalities have a certain place. We are forced to hedge our privacy and our leisure about with certain difficulties of access. But we should spare the children these. Free them from technical etiquette. Don't talk much about beautiful manners, but about fair play. Don't talk of dainty clothing, stylish clothing, fine cloths. We have a right to say only clean clothing.

* * * * * *

The artificialities of the dancing school call for special discussion. In the reaction all serious mothers feel against the regulation dancing school there is much hope. Dancing the children should have. But it should be taught as physical culture in the school, or in little classes in the homes—always under natural, simple, untechnical circumstances.

* * * * * *

These principles, a true, real, conscious democracy, simplicity in its three aspects applied under the joyous and loving guidance of parents and teacher, will go far toward the securing of a wholesome and happy social life for the children.

My Summer in a Hammock.

In the hammock of late I have been reading the sad story of the life of Herbert Spencer. For very sad it is in its outcome, however successful it may have been in the work achieved and the manner of it. Few men have set for themselves such a gigantic task as he laid out in his youth, clung to it with such tenacity, sacrificed so utterly all the other good things of life to it, brought it to a thoroughly successful conclusion, and gained so little happiness from it. Waiting for many years for recognition of the value of his work from the competent, and at last achieving it completely, yet having become unable even to enjoy his triumph, the spectacle of his dissatisfaction and of the loneliness of his soul, is a moving one, as pathetic as the last days of Carlyle, which seem to me as tragic as those of Lear, which have torn the heart of the world, though but "such stuff as dreams are made of." He got down to his great work by the time he was forty years old, and hoped to finish it by the time he was sixty, which shows the courage and the clear grit of the man. At the age of seventy-three he was still writing, but could dictate only ten minutes at a time, and could not repeat the process more than five times in the day, though there was still so much he wished to do. His health long before this had been so precarious that he could not depend upon himself for steady work at any time. Now it was completely broken, though he lived and worked faithfully for ten years more. He describes the weariness of his days and the process of killing time thus: "Walking has to be restricted to two or three hundred yards when at my best, and occasionally given up altogether. Reading, even of the lightest kind, is almost as injurious as walking. So it is with conversation. * * * Of course this constitutional state, varying within wide limits, usually forbids social intercourse. Yet this state, to which I have brought myself by forty years of brain work, I am impelled to maintain by this desire to continue the task I have undertaken." Mistaken heroism we can but think, but heroism after all. But perhaps the saddest utterance of all is his declaration about the value of the fame he had won by this cruel sacrifice of his life to intellectual labor. He says: "Even if it should happen that means and patience having sufficed, the good is at length reached and applause gained, there will come nothing like the delights hoped for. * * * As contrasted with the aggregate of preceding pains, the achieved pleasure is insignificant." He would have enjoyed his great fame and the applause of the nations like other men had it come earlier, but he was broken with age and sickness, and they had no savor in his mouth. Unlike Tennyson, he could not roll the sweet morsel under his tongue and appreciate all its sweetness. He was desolate from lack of home ties—unlike the great poet, who was surrounded by wife and children and troops of distinguished friends in whom he found great satisfaction. Poor Spencer; this is his summing up of the philosophy of his life and the candor and the sadness of it will make it immortal:

"Those religious creeds, which in one way or other occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more it seeks, I have come to regard with a sympathy based on community of need, feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found."

The desolation of men without family life when age and sickness overtake them has another sad exemplification in the *Journal Intime* of Henri Frederick Amiel, a man as obscure as Spencer was famous, durhis life of but fifty-three years. After his death his published journal introduced him gradually to a select circle of readers whose approval is a fame limited to scholars and thinkers and those who live in the spirit. M. Renan and Mrs. Humphry Ward introduced him to French and English readers with appreciative comment. The journal "is not a volume of memoirs," his editors say, "but the confidences of a solitary thinker, the meditations of a philosopher for whom the things of the soul were the sovereign realities of existence." It was mostly written in Geneva, where Amiel lived a secluded and scholarly life, in a small circle of appreciative friends whom he disappointed by not doing the valuable literary work of which they believed him to be capable. He published little during his life, but left behind him some thousands of sheets of a journal covering a period of more than thirty years, and which has taken its place among the choice books of the world. "In these two volumes of *pensees,* without any sacrifice of truth to artistic eeffct, we have both the perfect mirror of a modern mind of the best type, matured by the best modern culture, and also a striking picture of the sufferings which beset the sterility of genius." These two volumes may certainly be reckoned among the most interesting philosophical writings which have appeared of late years." The sadness of a life given over to philosophical speculation is as noticeable in Amiel as in Spencer. When but thirty-seven years old he writes: "To make an object for myself, to hope, to struggle, seems to me more and more impossible and amazing. At twenty I was the embodiment of curiosity, elasticity and spiritual ubiquity; at thirty-seven I have not a will, a desire, or a talent left; the fireworks of my youth have left nothing but a handful of ashes behind them." Again he says: "In me an intellect which would fain forget itself in things is contradicted by a heart which yearns to live in human beings. The uniting link of the two contradictions is the tendency to self-abandonment, towards ceasing to will and exist for oneself, toward laying down one's personality, and losing—dissolving —oneself in love and contemplation. * * * I, whose whole being, heart and intellect thirsts to absorb itself in reality, in its neighbor man, in Nature and in God— I, whom solitude devours and destroys—I shut myself up in solitude and seem to delight only in myself, and to be sufficient for myself. Pride and delicacy of soul, timidity of heart, have made me thus do violence to all my instincts and invert the natural order of my life." Again: "How hard it is to grow old when we have missed our life, when we have neither the crown of completed manhood nor of fatherhood! How sad it is to feel the mind declining before it has done its work, and the body growing weaker before it has seen itself renewed in those who might close our eyes and honor our name. The tragic solemnity of existence strikes us with terrible force on that morning when we wake to find the mournful word *too late* ringing in our ears." In the following extract we perhaps find the true reason for apparent failure in life, and for the desolation of the later years. He writes: "I am indeed always the same; the being who wonders when he need not, the voluntary exile, the eternal traveler, the man incapable of repose, who, driven on by an inward voice, builds nowhere, buys and labors nowhere; but passes, looks, camps and goes. And is there not another reason for all this restlessness in a certain sense of void—of incessant pursuit of something wanting?—of longing for a truer peace, and a more entire satisfaction? Neighbors, friends, relations—I love them all, and so long as these affections are active they leave in me no room for a sense of want. But yet they do not fill my heart; and that is why they have no power to fix it. I am always waiting for the woman and the work which shall be capable of taking entire possession of my soul, and of becoming my end and aim. I have not given away my heart; hence this restlessness of spirit. I will not let it be taken captive by that which cannot fill and satisfy

it; hence this instinct of pitiless detachment from all that charms me without permanently binding me; so that it seems as if my love of movement, which looks so much like inconstancy, was at the bottom only a perpetual search, a hope, a desire and a care, the malady of the ideal." He continues: "Life must always be a compromise between common sense and the ideal —the one abating nothing of its demands, the other accommodating itself to what is practicable and real. But marriage by common sense!—arrived at by a bargain!—Can it be anything but a profanation? On the other hand is not that a vicious ideal which hinders life from completing itself and destroys the family in germ? Is there not too much pride in my ideal—pride which will not accept the common destiny?" Ruskin was another of these solitary men who found the closing of his life bitter. The lack of home life, of domestic comfort, of wife and children, left him only Nature and fame and friendship; and of these Nature was the greatest consoler. Fame is always empty, and he had little genius for friendship. But he still loved the break of day, the noontime warmth and splendor, the quiet evening hours, the illimitable night. The smallest flower that blows could give him pleasure, the herbs beneath his feet thrilled him with their odors, the sparkling brook excited his nerves, and the towering heights inspired him with their sublimity. He was not altogether poor in pleasures. A poet can find much in the dregs of life which a dull man would miss. Nothing save blindness could have quenched utterly in Ruskin the enthusiasm of life. The days of youth and strength were remembered, of manhood and its great achievements, but even the helplessness of age may have a majestic grandeur when a great soul is enshrined in the failing body. The things that will remain are to us of most vital consequence, and it is well for all of us to think early what those things really are. Goldwin Smith tells the story of two English squires, one of whom, he says, "in his decrepitude had no food for his soul but hearing the hounds called over by the huntsman at his bedside; and another who, being paralyzed in his old age, preserved rabbits, which must have eaten up no small portion of his crops, and went out shooting them in a cart, seated on a music stool which enabled him just to turn to get his shot." These men had spent their lives in game preserving. They had no large interests in politics, or science, or religion; they had done nothing for their fellow men. They had hunted foxes as the chief end of man; and at the last they were reduced to this. David Swing told me such a story of a man he knew. About fifty years of age, rich, idle, overfed, somewhat dissipated, and with no resources within himself for the passing of his time, he became at times perfectly desperate from ennui. One day he seized hold of my friend's hand and exclaimed: "I cannot stand this any longer. If you don't tell me something to do I'll run down yonder and jump into the lake." But what can you tell such a man to do with any hopes of really relieving him? Let those who have the Ruskin temperament thank God that the visible world will still delight us when all else is gone. I, for one, smile as did Helen Hunt

> "To think that days remain
> Perhaps to me in which, though bread be sweet
> No more, and red wine warms my blood in vain,
> I shall be glad remembering how the fleet
> Lithe poppies ran like torchmen with the wheat."

Very near the close of his life Amiel made this entry in his journal:

"A morning of intoxicating beauty, fresh as the feelings of sixteen, and crowned with flowers like a bride. The poetry of youth, of innocence, and of love, overflowed my soul. Even in the light mist hovering over the bosom of the plain—image of that tender modesty which veils the features and shrouds in mystery the inmost thoughts of the maiden—everything which I saw delighted my eyes and spoke to my imagination. It was a sacred, a nuptial day; and the matin bells ringing in some distant village harmonized marvellously with the hymn of nature. 'Pray,' they said, 'and love. Adore a fatherly and beneficent God.' How good a thing is admiration! It is the bread of angels, the eternal food of cherubim and seraphim."

HATTLE TYNG GRISWOLD.

On Entering a New House.

Peace to this house where we shall enter in!
Here let the world's hoarse din
Against the panels dash itself in vain,
Like gusts of autumn rain;
Here, knowing no man's sway,
In the brief pauses of the fight,
Let music sound, and love and laughter light
Refresh us for the day.

The window waits where I shall sit me down
And sing a quiet song,
When sleep descends upon the darkening town,
And winter nights are long.
Then with the dawn I'll fling the casement wide,
And o'er the brimming tide
I'll send it forth, as Noah sent his dove,
Across the world of waves on wandering wings of love.

—*Herbert Muller Hopkins.*

The Greetings of the White Students of Berea College to their Exiled Colored Classmates.

The following address was unanimously adopted by the white students of Berea College at the opening of this college year, and sent to such colored students as are debarred—temporarily it is to be hoped—from the privileges of the institution:

Friends and Fellow-students—As we meet for the first time under new conditions to enjoy the great privileges of Berea College, we think at once of you who are now deprived of these privileges.

Our sense of justice shows us that others have the same rights as ourselves, and the teachings of Christ lead us to "remember them that are in bonds as bound with them."

We realize that you are excluded from the class-rooms of Berea College, which we so highly prize, by no fault of your own, and that this hardship is a part of a long line of deprivations under which you live. Because you were born in a race long oppressed and largely untaught and undeveloped, heartless people feel more free to do you wrong, and thoughtless people meet your attempts at self-improvement with indifference or scorn. Even good people sometimes fear to recognize your worth, or take your part in a neighborly way, because of the violence of the prejudices around us.

We are glad that we have known you, or known about you, and that we know you are rising above all discouragements, and showing a capacity and a character that give promise for your people. We confidently expect to hear of your success at Fisk University, Hampton, or other schools, and that you will help to vindicate the reputation of your people in the eyes even of those who desire to see no manly or womanly qualities in the Negro race. We know that you can compel increasing respect by your modesty, industry, skill, honesty, truthfulness, and a God-fearing and God-trusting life. In cultivating these qualities and teaching them among your people you will be engaged in as noble and heroic a work as that of any patriot who ever toiled and suffered for his people's good. And you will always have our friendship, and the friendship of the best people throughout the world. We hope never to be afraid or ashamed to show our approval of any colored person who has the character and worth of the colored students of Berea.

We are glad that the college is providing funds to assist you in continuing your education, and we are sure the institution will find ways in which to do its full duty by the colored race. We know that you have as much right to its care and help as we have and we shall cheerfully give up a part of our own advantages if necessary in order that the colored people may have their just share.

THE PULPIT.

An After-Election Sermon.

DELIVERED BY JENKIN LLOYD JONES AT ALL SOULS CHURCH, CHICAGO, NOVEMBER 13, 1904.

Dedicated to the City Club of Chicago, a company of men devoted to public reform and civic advancement.

It is the contention of this pulpit that politics should be kept out of religion, but that religion must persistently be carried into politics. I shall, then, without apology, speak as frankly and as clearly as I may on some of the ethical suggestions, problems and issues incident to the recent elections. I speak for myself only and am mindful of the day and the place, but I shall speak plainly and honestly my full convictions, as well as some of my hopes and fears. In no other way, as I understand it, can I discharge my full duty as a teacher of morals, an advocate of the religious life.

First, let us look squarely in the face the great "landslide" and see if we may discover some of its causes and its significance. In this place let us not be under the tyranny of the crowd. At the polls as elsewhere, the majority is no guarantee of truth. It is a principle of democracy that the will of the majority shall obtain, but it is subversive to democracy to assume that truth is a thing of numbers, that the minority has no rights and is necessarily in the wrong. It is often true for political parties as it is for individuals, that it is "better to go to a house of mourning than to a house of feasting." It has often happened that honor lies with the defeated. History has rejoiced in those who have been willing to go down to defeat at the polls in the interest of unpopular truths. The victors may well curb their enthusiasm when they reflect that this *"Landslide,"* this *"Uprising of the People,"* this *"Glorious Vindication of the Republican Party,"* etc., as it has been exploited in the display lines of the daily papers, has carried with sweeping majorities into the council chambers of the nation men whom the better elements of the country have branded over and over again as unworthy public confidence; men who have been ejected by an outraged people from the common council of the city of Chicago. A triumph that sends to Congress a William Lorimer and a Martin B. Madden by the votes of the respectable and with the cheers and congratulations of those who affect public spirit, represent church membership, and pretend to believe that one standard of honesty and of honor obtains in private and in public life, may well be challenged and asked to justify itself. How, then, were these great majorities reached? I venture to suggest the following as among the reasons:

1. It was a triumph of conservatism. The practical, sober sense of the American people concluded that it was better to let well enough alone; that it were

> "Better to bear the ills we have
> Than fly to others that we know not of."

The United States is enamored of prosperity; the commercial spirit has penetrated into the heart of American politics; that which makes for trade and fills the coffers of the treasury, carries with it the credentials of the right. The conservatism of the professions,—law, medicine, and divinity, aye, the conservatism of superstition and ignorance,—are weak compared with the conservatism of the sordid business that is finding its embodiment in the vast aggregations of capital which control the commercial and industrial interests of to-day. The power of the "spell-binder" is largely gone in American politics; the stump may still amuse, but its educative power is on the wane, and if a crowd is to be gathered, the tricks of the circus and vaudeville attractions must be resorted to. But a tip from the exchange, a promised menace to the income, or a suggestion of increased taxation tells. For commercial reasons, the voters of the United States concluded they had better try no new experiment.

2. In the second place, this was a campaign of elimination. Both parties tried to avoid hot questions, at least refused to espouse them. The triumphant party "stood pat" on its past, and the opposing party, with equal timidity, did not dare broach pioneer questions or throw down the challenge on fundamental issues. Hence the philosopher who scans the election returns in order to learn therefrom the signs of the times, and perchance by the help thereof forecast the struggles of the future, will make little of the figures found in the Republican and Democratic columns, but he will ponder well the figures that represent the cumulative votes of the Populist, Socialist, Prohibition and other incidental parties, which were of no concern to the politician, which in no wise affected the result, but which have profound academic suggestions to the student. They now represent the cloud "no bigger than a man's hand" on the horizon, but they indicate the rising storm that will overcast the heavens, and which, like all storms, promote life and contribute to the world's advancement.

3. Lastly, so far as the presidential campaign was concerned, it was a magnificent triumph of personality. The United States admires the man and loves him, notwithstanding his faults. Positive qualities, the aggressive habit, superabundant energy, conquering health of body and of spirit, are contagious; and when such are pitted against a non-aggressive personality, one with no marked characteristics, a gentleman of such even balance and quiet life that he would go unnoticed in a crowd of decent and respectable citizens, and offers the minimum of opposition at the polls, the landslide is sure to follow. The people of the United States believe Theodore Roosevelt to be independent, to be truthful, even to defiance; they know him to have been fearless in his attitude towards the negro question, about which, forty years after the Emancipation Proclamation, there is still an absurd amount of social sensitiveness, and the labor question, concerning which, capital, particularly the capital that has invaded the field of politics with impudent hands and impious hearts, is so sensitive; they believe that he even does the wrong things in a right spirit and for a worthy aim,—such as the unseemly haste in the recognition of the rebels of Panama and the appointment of such notorious politicians of the baser type as General Payne into his cabinet and of the little "Doctor" Jamieson into the naval honors of Chicago,—even these things the Americans believe he did with good intentions and with innocent forgetfulness. For these reasons the multitude gave him glad homage and rolled up his splendid pluralities at the polls.

But while business conservatism, commercial prosperity, skillful elimination and contagious personality are splendid campaigning elements and mighty influences at the polls,—none of these nor all of them together will secure the advancement of the nation; no, nor even will they save it from degeneracy and debility.

It is not profitable to spend more time in trying to inquire into the causes that led to the election results of Tuesday last. Let us turn, then, to consider the questions still unsolved, the responsibilities that overshadow the elected. There are great questions pending, inevitable issues pressing; most of them were written out of both the platforms; and these extra-partisan problems are the problems which command our attention and are soon to demand a solution at the

hands of the American voter. Here are some of them:

1. This quadrennial dissipation of forces and demoralization of the judicial poise of the nation is getting intolerable. The temptation of executives to secure their own re-election, either as president, governor, or mayor of a great city, is so great, and the corruption of administration, the debasement of public trust incident to such an ambition is also so great that an intelligent people cannot endure it much longer. The term of office for president, governor and mayor will be prolonged to the utmost limit consistent with safety, and the one-term limit must become a constitutional safeguard against the misuse of executive power for personal ends.

2. The demoralization of our legislatures twice every six years, the throwing away of all other considerations and the ignoring of other business in the interests of a United States senatorship has become so grievous a burden that it cannot much longer be borne. The senatorial toga, which ought to be the most honorable mantle at the disposal of a state, must not be tolerated on the shoulders of one who goes peddling and pledging, buying and trading on the floors of state legislatures in a manner that would disgrace a constable. Make the United States senatorship a direct elective office, under adequate primary election conditions, and you relieve American politics of a large proportion of its degradation and consequent humiliation.

3. In the interest of cleaner politics and nobler officials, the issue which has forced itself to the front in Wisconsin, Minnesota and Illinois, is on its way to become a national issue. The democracy of the United States has completely broken down at the point of nomination to office. The "boss" is the legitimate product of our caucus system, and the "boss" is the logical and lineal descendant of the feudal lord who organized his henchmen, marshalled his forces, and swung them into the fray to advance or protect his own personal interests as his own venal and selfish whim might direct. The persistent office-seeker and the perpetual office-holder is not only a nuisance in the community and a bore to his friends, but he is a menace to the nation, and the laws of the state will some day recognize in him, as the laws of God now do, a traitor to the state, a foe to good government. Whether any of the proposed primary election laws are adequate or not is a matter that can be determined only by the test; but the nuisance must be abated, and this movement, unpalatable to the leaders of both parties, must be pressed.

4. The elimination of the "boss" must be followed by careful legislative elimination of the latest and most subtle, because most hidden, corrupter of American politics—the "barrel." I do not mean the comparatively innocent and altogether vulgar use of money to buy the individual voter, to hire ignorant and unsuspecting men to go to the polls to do the bidding of their employer—this crude and on that account comparatively harmless traffic has been largely circumvented by the Australian ballot—but I mean that far more dangerous and devilish use of capital for the perversion of public taste, the lowering of public standards, debauching of the public press, the sustaining of an army of editorial "healers" and "howlers" who live from one campaign to another on the slush funds that are made affluent by the more or less voluntary contributions of office-holders and the still more insidious contributions from individuals and corporations with axes to grind, profits to make and ends to serve by such investments, which experience has proved economical, the debauching of the public press by editorial opinions dictated from the counting room, and, what is still worse, the silence enforced by commercial or other influence on questions of great public interest. No nation can long preserve its integrity with a venal press. When the best conscience of a community on political questions is denied a hearing in the daily press, the people's forum, honor and progress are indeed without hope.

We should not speak ill of the dead, neither should we shut our eyes to a great national menace, and so I will say what I believe, that with all his virtues and genial qualities, Mark Hanna,—peace to his ashes,—was one of the most corrupting influences that has come into American politics since the days of the war, because he legitimatized the "barrel." His great executive ability and his power in handling men developed new methods of conducting campaigns, and the method is bad. The time is at hand when wiser primary laws and more nominations by petition, which will circumvent the "boss," must be followed by such legislation as will clip the wings of the "campaign committee" by compelling it, under great penalty for the violation, to submit to the public its balance sheet of receipts and expenditures, as other organizations that receive the contributions of individuals who represent a public trust are compelled to do.

John Ruskin wisely maintained that every man of great wealth should carry a glass pocket book, because he is so closely connected with the well-being of the community and holds in trust obligations, resources and opportunities so interwoven with the interests of the people that they have a right to know how he administers the trust. If this is true, as I believe it is, in regard to private fortunes, how much truer is it in regard to corporations and committees that solicit and receive vast sums of money to be invested, ostensibly for the public good! The administrators of campaign funds must be compelled by law to carry glass pocket books, to show how they have administered their trusts and from what sources has emanated their power.

The estimate of the *Record-Herald* is that twenty-two million dollars were expended as campaign funds by the two leading parties in the last campaign, whereas two hundred thousand dollars represented the amount that was evidently spent in 1864. Where did this vast sum come from, and where did it go, are questions that will never be answered. The answers, I believe, will always remain unknown, even to the principal actors involved, but a clear exhibit of the "whence" and the "whither" of this vast sum would be educative and would make mightily for intelligent as well as for decent politics.

It is an open secret, a growing scandal, that a poor man can scarcely be inducted into a responsible office, however well fitted he may be, because he cannot honorably meet the expenses of the campaign. All this is as un-American as it is unethical. Something must be done about it, and something can be done about it.

It was unfortunate, to say the least, that the triumphant party felt obliged to call to its campaign leadership a man whose high position in the cabinet placed him in most confidential relations with the great monetary interests and centers of our nation. There are some things of which a mind that is to preserve its judicial poise had better remain ignorant. The judge should not have private interviews with those who sue for justice at his bar.

But all this is palliative legislation; it only suggests negative conditions of health. What is health if it yields no surplus energy for aggressive work and advance movement? Notwithstanding the confusion of parties on the subjects, among the great demands of political science to-day are:

1. A postal savings bank law, which would make

profoundly for thrift and do more than any other one thing, perhaps, within the limits of legislation, to make permanent the prosperity of the United States, that is now so wickedly and inexcusably intermittent.

2. Wiser and more searching temperance legislation. The contention of the prohibition party has passed beyond the range of Sunday-school superintendents and clerical agitators; it has become an economic question and in the shape of local option, dispensary system, etc., is aggressively invading large areas, even in cities like Chicago. Business corporations and railroad systems are taking up the work, and the state will not much longer be excused for wringing helpless hands in the presence of the insolent debauchment of communities by the arrogant combinations of brewers and distillers.

3. We are on the eve of a vast extension of the public school system, in the interest of which there has been no material advance in legislation for the last quarter of a century. Country schools are to be concentrated in town centers; the high school system is to extended to cover industrial and commercial training and so perfected that they will commend themselves to all classes, good enough for rich and poor alike; the school house is to become a social center; the school yard is to become a public park all the year around, and the school board is to become the guardian of public intelligence, to foster lectures, and, in smaller cities, at least, to direct its libraries and superintend its reading rooms. All this is within the reach of practical legislation to-day.

4. The time has gone by when the baby cry of "protecting infant industries" can be regarded as anything but humorous. Ex-President Cleveland, to my mind, used an exact scientific phrase when he spoke of "Protection as the Mother of Trusts." The world is too intricately related; distances are so minimized by steam and electricity that the United States must cease to guard itself by insular tariffs and gladly accept the challenge of the world and by its free markets deserve the open ports of the globe, thus making its prosperity international, its bounty the common providence of mankind. This demand of religion, the ambition of ideal politics, is also, fortunately, almost the demonstrable wisdom of selfish business.

5. Taxation reform. How to make wealth bear its just proportion of taxation; how to compel capital and capitalists to do their simple duty towards the public, to deal honestly with the government, is one of the great unsolved problems of governments everywhere, the solution of which, however difficult, is a demand as immediate as it is imperative.

6. The government control, and as soon as possible the government ownership of public utilities, is no longer an open question to the student. The equity of this principle has long since been acknowledged by the thoughtful. Its practical efficiency has now been demonstrated in a sufficient number of instances, under a sufficient variety of conditions, to give to it an imperative place in practical politics, a demand upon legislative bodies.

7. And then there is the question of adequate representation, suggested by the phrases "the initiative," "the referendum," and "proportional representation," questions which demand discussion and must have a hearing.

8. The growing coherency of our states, the unity of interest socially and ethically, as well as commercially, calls for an important extension of our interstate code. We want not only to strengthen our interstate commerce laws, but to enact inter-state marriage and divorce laws and inter-state corporation laws so as to put an end to the scandal of New Jersey corporations and South Dakota divorces.

9. Here still is the question of race justice, the great inheritance of our awful war, the sublime bequest of Lincoln and his associates. It is now a question which both parties have tried to evade. The proper qualifications for the franchise are a legitimate subject of inquiry. Our franchise laws are open to revision, but whenever these conditions are settled, whatever qualifications may be determined upon as wise, the demand that these conditions should be enforced with an impartial hand, irrespective of race, color, sect or sex, is the logic of democracy, the demand of civilization, the condition of progress, to evade which means disloyalty to our traditions, violence to philosophy, and a menace to our liberty.

10. Lastly, the United States must lead in the next great world movement—the work of disarmament, the dehorning of the nations, I like to call it. lumined by poetry, philosophy, art, history and religion, makes a man narrow, intense, impatient for results. If successful he grows proud and imperious; The fortresses of the world are to be stripped, battleships are to rust in the offing, the creation of them is to stop, and the United States must lead in this great movement. The newly elected President enters upon his final opportunity of usefulness and fame most auspiciously as the instigator of another international congress of peace. In this quest the United States must, so far as lies within its power, atone for the egregious blunder, the lamentable strategic mistake in allowing the war with Spain, instituted in the name of the humanities, to be converted by a military triumph into a deplorable war of invasion and conquest. Democracy is ideal or it is nothing, and the ideal democracy has no place for "possessions" and "conquests." History may excuse the sad mistakes on the score of the limitations of human nature and the confusion of human judgment, but, in my mind, the United States will never have a right to look monarchy and aristocracy in the face and declare their postulates false until we shall have confessed our mistakes and taken active steps to atone for them; not because the financial conditions of the subjugated islands will be thereby improved, not that they can even maintain a self-government that will be as good as the one now imposed upon them, but because any kind of self-government is better, in the light of evolution, than the best kind of foreign government ever foisted upon a subjugated people, because peoples are not developed by forces from without, but are lifted, like the plant, by the forces that work from the within,—wooed by the stimulus of air, sunshine and rain, that represent the outside providence, the infinite bounty of nature.

These are some of the tasks that await the officers elect, the party in power. It is needless to say that they are all academic questions, whose solution calls for wide reading, deep study, and trained minds; they are questions wholly beyond the grasp of the partisan and almost as much beyond the reach of the much-vaunted "practical business man" in politics. Business uncorrected by study, unillumined by poetry, philosophy, art, history and religion, makes a man narrow, intense impatient for results. If successful he grows proud and imperious; if unsuccessful, he grows cynical and pessimistic. These are questions calling for statesmen, not for politicians, or the get-there-quick kind of business man.

But it is needless to offer advice to the newly elected; they will be kept busy enough in trying to keep up to their pledges and to make good their promises. This last election has made strange bed-fellows. Speaking from psychological grounds alone, it is safe to say that many of the successful candidates are spiritually weaker than when they entered upon the campaign, for one cannot continuously for weeks breathe a mephitic atmosphere poisoned with sewer

gas without debilitating his blood and lowering his vitality. This law holds in the spiritual realm as well as in the physical. The campaign just closed reached the climax of the absurd, in a sight over which angels must have wept, though to human eyes the pathos was lost in the grotesqueness, when Charles S. Deneen and Martin B. Madden walked arm in arm the aisles of Zion while the sanctified host who, incapable of sin, under the inspiration of their divine revelator, cheered the hero of the stone wall that cuts Chicago from its lake front.

There is no ethical excuse for this strange mingling of bed-fellows in the name of politics except the one false and crippling assumption that the life of a party is so sacred that it must be saved, if need be, at the sacrifice of individual honor and irrespective of personal merit and of the law of right.

The most subtle error promulgated in the campaign was that advanced at its opening on a Chicago platform by a speaker who claimed that the United States is a government of parties and by parties. Nothing can be farther from the truth. The last election proves that party dictation comes to a speedy end even at the present time. Six states that gave phenomenal majorities to a Republican president, expressed themselves with equal firmness in the election of Democratic governors, which shows that parties, in the future as in the past, are to come and go; are to do their work and die, while statesmanship remains.

Every one of the ten counts just enumerated represents extra-partisan problems, the discussion of any one of which runs directly across partisan lines, and whenever a division of the house is called on any one of these counts, it will bring confusion to party lines and party principles. How mad, then, is this demand for "party loyalty!" how foolish is the claim that the party is a fixed element in democracy and that the destiny of a great nation is identical with the destiny of any one party. He who in the name of party loyalty tolerates the assumption that a bad man must be voted for when he is of the right party in preference to the good man who happens to belong to the other party, contributes to the ethical confusion of the people and lends his name and influence to the desecration of the ballot and the demoralization of the nation. A quarter of a century of experience in Chicago justifies me in saying that the clubs and other organizations in this city who either explicitly or implicitly flaunt the cry of "our party right or wrong," are corrupters of the youth of Chicago; they lower the standards of the young men and lay the foundations of political sophistry, business trickery and religious hypocrisy.

Friends, the presidential agony is over for four years; the state ticket is elected for the same length of time; Chicago's new charter is guaranteed. Next spring we shall be in the throes of a great and important municipal election. Let us now make note of the fact, that, in the light of the experience of last Tuesday, no party nominee for the executive chair can ever adequately represent the best forces of our city. No mayor can carry into his office party anxieties and party loyalties and at the same time be true to his high trust. The executive department of government should be guarded as religiously from partisan influences and party service as the judicial department. It is a sorry sight to see the judge leaving his bench or the executive of a great city, state or nation and his immediate cabinets abandoning the service of the whole community in order to promote the interest of partisan politics, particularly of their own candidature. President Roosevelt could take no more important step towards giving to the people an eminent administration and making for himself a notable record than that which he took when he promptly declared that he would not be a candidate for re-election. In that one published resolve he has cut himself loose from a host of tempters and from a whole world of temptations and put himself in the line of the nobler aspirations and services that may well fit him for the great academic honors which the newspaper promises him when he passes from the presidency of the nation to the presidency of Harvard University. An executive officer untrammeled by any pledges or promises save those made to his God, his conscience, and the welfare of his entire constituency, is the only officer who can be trusted or who can long maintain his own respect or that of others.

In our state the newly elected Governor enters upon a desperate task; he deserves our prayers and most vigilant support. Campaign speeches notwithstanding, one of the highest academic authorities in this country has pronounced the state institutions of Illinois the most debauched to party ends of any northern state, with possibly one exception. All the trustees of the seventeen or more universities are political appointees, most of them inducted into office by the present incumbent immediately on his assuming office. The State Conference of Charities, which in other states is a high scholastic and ethical corrective and advisory influence, was prorogued without formality or authority in 1901 at Lincoln by functionaries from the State Capital, who feared that certain facts concerning the state appointees, unwittingly divulged by a clerk in the executive department, might be made public. Since then it has been carefully guarded lest the only question really deserving discussion might be discussed, viz., the encroachment of partisan politics upon the rights of the dependent wards of the state.

It is to be hoped that the governers elected last Tuesday and the mayors that are to be elected next spring will follow President Roosevelt's high example and break all party bounds and burn all bridges before them that lead to their own re-election, if they would adequately administer the high executive trusts imposed upon them. The low standards of political ideals may justify their strenuous grasping for the office the first time, but of their fitness or desirability for the second time, let the public decide.

A closing word for our own city: No man can be an adequate mayor for this great municipality who at the same time undertakes to prove a leader and a worker for his party. A good mayor of Chicago and at the same time a good Republican or a good Democrat, interpreted in the light of practical politics, is a contradiction in terms.

Nothing less than a great white candidate, a noble citizen of whom the metropolis may well be proud, nominated by a great petition, presenting the best elements of all the parties, can satisfy the needs of Chicago next spring. When such a man is thus named he will be elected.

In the future destiny of this republic, the future life of city, state and nation, two men will be despicable—he who seeks an office unbidden, and he who refuses an office when nobly bidden. The great servant of the public is a man who haltingly stands with bowed head in the presence of a high trust, but who, when asked to accept, dares not refuse the commanding judgment of his fellow citizens, whom he is bound to honor, and the community which it is his duty to serve.

In the light of the past, let us look forward and get ready for such a campaign next spring.

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our life we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking,
No price is set on the lavish summer;
June may be had by the poorest comer.

—*Lowell.*

THE STUDY TABLE.

Reviews by Mr. Chadwick.

ADAM SMITH.

This is the fifteenth volume of the new series of the English Men of Letters. The subject is, of course, one of the least literary of the series and only the Bentley volume in the first series was of less literary significance than this. Nevertheless Smith brought to the discussion of philosophical and ethical and economic problems a literary gift of much more than ordinary attractiveness. His models were French and their English followers, Pope the chief chorister. Wordsworth called him "the worst critic, David Hume excepted, that Scotland has produced." And certainly some of his judgments were extremely bad. Like Johnson he depreciated Milton's minor poems. Shakespeare's emancipation from rhyme, the token nowadays of his dramatic maturity, was to Smith a fall from grace. Of blank verse he had a very poor opinion: "Even I, who never could find a single rhyme in my life, could make blank verse as fast as I could speak." But Smith is not to be judged by these miscalculations. His "Theory of Moral Sentiments" was a great book in its day, with more "staying quality" than an ethical treatise generally has. It is interesting to find Smith turning his eyes with Channing to the light that shone from Hutcheson's attractive page. Smith's connection with the University of Glasgow affords much interesting matter. So does his friendship with Hume. It is pitiful to see what concessions these powerful minds were obliged to make to the conventional religion of their time. Smith's tour in France (1764-66) was an episode of much more importance than the ordinary modern course of foreign travel or even than "the grand tour," as generally made by Englishmen in the eighteenth century. It meant intercourse with Turgot and a fruitful visit to Voltaire, for whom Smith's admiration was immense. Smith was born in 1723 and consequently was fifty-three years old when the "Wealth of Nations" was published in 1776. Mr. Hirst's proportionate treatment of this *opus magnum* is in accordance with its just deserts. It does not seem possible that Carlyle could have shaped his idea of political economy as "the dismal science" on a book so vital as this and so entertaining with its wealth of homely illustration. Mr. Hirst is nowhere more interesting than when dealing with certain attempts to minimize the force of Smith's free-trade principles. The comparison between Mill's "Political Economy" and the "Wealth of Nations" favors the older book. "In Mill's treatise there is a danger of mistaking words for things. It is never so in Smith's inquiry. He gave twenty years to a task for which Mill could hardly spare as many months." Between the lines we read some striking comments on our present politics and economics. We know how to make the application when we read of "the lust of conquest and aggrandisement that so often lurks under the respectable uniform of a missionary civilization." It is a far cry from our protectionist apologetics, so utterly indifferent to the consumer's point of view, to Smith's opinion that "the interest of the producer ought to be attended to only so far as it may be necessary for promoting that of the consumer. J. W. C.

PERSONAL AND IDEAL ELEMENTS IN EDUCATION.

President King's "Reconstruction in Theology" and "Theology and the Social Consciousness" have established his right to a respectful hearing whenever he chooses to address us. His present volume is an appeal from that "stupendous reliance upon the trustworthiness of machinery," which is one of the most characteristic aspects of our time. It contends that all our mechanism must be subordinated to life's personal ideal interests. The subject is taken up under various forms: College education; relation of religion to education, ethics, and life; the educational side of religion; educational and revivalistic methods of religious work; conditions of individual ethical attainment. In our humble opinion the last chapter is the best, if it is not worth all the rest together. It should be printed separately and have as wide a circulation as Drummond's "Greatest Thing in the World." It is much better adapted than that brilliant rhapsody to the practical exigencies of the moral life. Of course, it does not get through without resort to Prof. Wm. James's chapter on Habit in his "Psychology," but what writer on these subjects ever does? A former president of Oberlin, Charles G. Finney, was a revivalist of such reputation that President King's chapter on revivalism is remarkable for the contrast it affords to Finney's opinions on this subject. Here the dominant view is that presented by Bushnell in his "Christian Nurture." But there is no subject touched in these chapters that is not quickened and illuminated by the touch. The entire presentation is singularly vital. "These words are vascular: cut them and they will bleed."

THE PRACTICE OF SELF CULTURE.

This is a good book, but it lacks spontaneity. It smells of the lamp. It is more academic than experiential. It says a good many undisputed things "in such a solemn way." But evidently the writer has read widely on his subject. His quotations would make up an admirable anthology, and a prevailing good sense is the characteristic note of his own writing. The introductory chapter, "Proportional Development," is necessary to a complete appreciation of the succeeding matter. For though we have a succession of chapters on the cultivation of the body, the mind, the imagination, the heart, the conscience, and the spirit, there is clear recognition and insistence that these parts of a man do not work separately, but with constant interrelationship, each part affecting every other. There are excellent incidental chapters on "The Instruments of Mental Culture" and "Culture and Specialism."

LIEUTENANT COMMANDER U. S. N.

This book has for me a personal interest. The battle of the Chesapeake and Shannon was a local tradition in Marblehead of first rate importance. It was fought within sight of the town and my Uncle Ben, going home, was asked by his mother, "Where's John?" (John was my father and was then four years old.) "Down on the head seeing the foight," said Ben; and my grandmother stopped her washing, dried her arms, put on a better apron, and went straight down to the head. The fight must have been over by the time she got there, for it lasted scarcely ten minutes. The boys had an uncle, William Frederick, on board the illfated Chesapeake. Here is his name, on page 318, the ninth on the page, in the full list of the officers and men of the Chesapeake who were carried to Halifax as prisoners of war. I remember my "Uncle Frederick" very well. He was one of the many French refugees who came to this country to escape conscription in the Napoleonic wars. He married my grand-

Adam Smith. By Francis W. Hirst. New York; The Macmillan Company. 1904.

Personal and Ideal Elements in Education. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Company. 1904.

The Practice of Self-Culture. By Hugh Black. New York: The Macmillan Company. 1904.

Lieutenant Commander U. S. N. With an introduction by George Dewey, Admiral in the Navy. Illustrated. New York: G. P. Putnam's Sons, 1904.

mother's sister, Remember White, "Aunt 'Member," and another sister married another refugee, John Peach. The family history was that Uncle Frederick, being cornered by an English sailor when the Chesapeake was boarded, opened the skull of his assailant with his own boarding hatchet and ever after had the man's blood upon his conscience. In truth he was "the mildest mannered man that ever cut"—a figure of that kind. But all this is much too personal and intimate for a notice of Commander Gleaves's admirable book.

It is a very careful piece of work, especially in that part of it which deals with the encounter of the Chesapeake and Shannon. There nothing is omitted that could make our understanding of that dreadful business more complete. The disposition of the writer is to minimize the view that has always been current concerning the unpreparedness of the Chesapeake for action, both as to the condition of the ship and the condition of the crew. That some of the crew were intoxicated is conceded. The local tradition, as I remember it, was very positive as to this matter and very unfavorable. Commander Gleaves makes out a very good case for captain, ship, and men. Nevertheless it stands to reason that a ship just out of harbor, her officers and men all unused to her, her sailing gear untried, gave premiums to disaster, when she accepted the challenge of a ship which had been so long in commission that captain and ship and crew were welded effectively together into a dread thunderbolt of war. The wonder is that with such disparity the ruin of the Chesapeake did not depend upon her general condition but upon the absurd gallantry of Lawrence in fighting the battle as if it were a duel in which every article of courtesy must be observed. It was optional with him to lie across the stem of the Shannon and rake her fore and aft, the device by which, when captain of the Hornet, he had destroyed the Peacock. He chose to lay his vessel alongside the Shannon, yardarm to yardarm, and the desperate maneuvre was not successfully accomplished. Lawrence, when hit the second time, imagined he had the best of the battle, and it is possible that but for this climacteric disaster the triumph would have been reversed. Confessedly the Shannon's masts were "considerably wounded and the rigging and hull of the ship much cut up."

Commander Gleaves's book is much more than an account of Lawrence's last and most disastrous fight. It is a careful story of his hero's entire life from his birth in 1781 till his death in 1813, of his various service under Preble in the Tripolitan war and elsewhere, of his command of one of Jefferson's ridiculous gunboats for a considerable period. The most brilliant duel of his life, the duel of the Hornet and Peacock, is treated as expansively as it deserves. The final impression of Lawrence is that he had more valor than discretion; that he was a man of perfect courage, but not sufficiently aware that the duelist's code is too magnificent for the exigencies of real war.

J. W. C.

The true homage to conscious nature is, in the language of religion, the glad worship of the present God. It is worship which I can render in the still night on the deck of the ship, as God's stars point my way for me, or I can render it far under ground in the shaft of a coal mine, as my poor candle shows me how a million years ago God knew my needs, and arranged for them. And never is such worship more simple and natural than when with all my heart I thank him for the color of the forget-me-not, for the grace of the clematis, or the sweetness of my mignionette.—*Edward Everett Hale.*

—*Exchange.*

Blessed is he who lives in God, who incarnates love, purity, holiness, who manifests the Divine, and whom nothing can ever divorce from the oneness he has with the Infinite and Eternal Life.—*A. W. Martin.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Horse's Plea.

Up hill—whip me not.
Down hill—hurry me not.
Loose in the stable—forget me not.
Of hay and corn—rob me not.
Of clean water—stint me not.
With sponge and brush—neglect me not.
Of soft, dry bed—deprive me not
Tired or hot—leave me not.
Sick or cold—chill me not.
With bit and reins—oh, jerk me not.
When you are angry—strike me not.
With tight check-rein—torture me not.

—Exchange.

Minnesota Unitarian Conference.

The eighteenth annual meeting was held October 20 and 21, with the First Unitarian Church, Duluth. Every active church in the Conference was represented by its minister and several lay delegates were present. A ministers' meeting was held on Thursday afternoon, with a discussion of "Unitarianism as a Philosophy of Religion," by Rev. Harry White, and a review of Prof. Caird's "The Evolution of Theology in the Greek Philosophers," by Rev. Richard W. Boynton. Among those who tok part in the discussion were Rev. Mr. Wilson, Presbyterian, and Rabbi Silber, Reform Jewish.

The Conference opened in the evening with a service of worship. The delegates were welcomed by Mr. A. L. Agatin of the Duluth Church, and a response made by Prof. A. W. Rankin, of Minnneapolis, President of the Conference. The sermon was preached by Rev. Samuel A. Eliot, D.D., from the text "The Lord hath need," and was a stirring appeal for loyalty and consecration to the high endeavors that without human help must fail of present realization. After the sermon, at the request of the First Unitarian Society of Fargo, N. D., Mr. William Edwin Ennis, lately called to be its minister, was ordained by the Conference; the ordaining prayer being offered by Rev. W. M. Backus, Secretary of the Western Unitarian Conference, and the address to the minister given by Rev. R. W. Boynton. Further interest was added to the occasion by the presentation, by Rev. Harry White, of twenty-one new members of the Duluth church, to whom Dr. Eliot extended the right hand of fellowship. The program had been carried out so smoothly that time was left for a social hour, which the hospitality of the Duluth people made delightful for the visitors.

Friday morning was devoted to the reports from churches. At noon Rev. W. M. Backus spoke briefly on "Our Denominational Needs," naming a more economical method of training and utilizing ministers, and in the West some medium of communication between the churches and the scattered liberals. The earnest devotional service that followed was conducted by Rev. Mr. Ennis. In the afternoon was held a conference on practical methods. Mr. Charles Alden Smith, principal of the Duluth Central High School, spoke on "The New Movement in Religious Education," the formation of the Religious Education Association, with its eminent leaders and numerous departments, equipped for advancing the methods of religious training of the young. Mr. Backus followed up his morning address by describing more in detail "Our Needs as an Organization," dwelling especially on the need of the Western Conference of a missionary fund of its own. Speaking on "The Work of the Women's Alliance," Mrs. Charles W. Ames, of St. Paul, urged strongly that the spiritual side of Alliance work

be not wholly subordinated to the practical needs. Rev. Amandus Norman, in answering the question "How Can We Reach Our Foreign Born Population?" made an earnest plea for extending the work among his people by the establishment of a Norwegian Unitarian paper, and of a Scandinavian Unitarian Conference. It appeared that three branches of the Scandinavian peoples were represented in the delegates, the Norwegian, Swedish and Icelandic—two members of the Icelandic congregation at Winnipeg having made the journey of over five hundred miles to confer with Dr. Eliot on the plans for their new church. "The Church as a Moral Force in the Community" was discussed by Rev. J. H. Jones, of St. Cloud, from the point of view that a church by its existence as a place where souls gather to renew their higher vision is of necessity a moral force of incalculable good. The speaking of the afternoon was closed by Dr. Eliot, who lifted an inspiring session to its natural climax by enforcing the need of cohesion, conviction, construction and consecration in our free fellowship, if we are to build for the future, on the foundation of the deep things of God.

This Conference has always depended largely on its laymen, and at the closing platform meeting, Friday evening, two of them made addresses that in matter and manner put the two ministers who also spoke, upon their mettle, so that the evening was one of rare merit. Mr. Charles W. Ames, of St. Paul, speaking on "The Simplicity of a Rational Faith," was in doubt whether a rational faith is necessarily simpler than an irrational one. Our liberty is only the handmaid of opportunity, and in thinking of liberal religion we need to put the emphasis on the religion. We must learn the secret of organization, if we are ever to reap the proper fruits of our principles. "The Place and Authority of the Bible Today" was discussed by Rev. E. A. Cantrell, of Luverne. The religious aspirations of mankind have expressed themselves in all sacred literatures with wonderful similarity of detail, but for us the Holy Scriptures are preeminent. Bringing over the brooding, Oriental spirit into our western world has saved us from a deeper materialism. The Bible, however, is only authoritative for the truth there is in it. A suggestive and admirably clear statement of "Herbert Spencer's Contribution to Religious Thought" was made by Mr. L. J. Hopkins, of Duluth. Spencer tells us that every religion is, or atempts to be, a theory of original causation. All religions agree that there is a mystery to be explained. But this is also the conclusion of all science. The philosophic attitude is that knowledge being relative, the simplest fact is inscrutable. Every attribute applied to God has first been abstracted from the finite world. That the Infinite Power so far transcends our thought that it is greater than all the attributes together, is the contribution of Herbert Spencer. The final address on "The Unique Value of Unitarianism," by Rev. W. N. Backus, revealed an unexpected vein of humor, in bright play on the idea of Unitarians as the few intelligent goats placed in the flock of submissive sheep, to lead them to safety. The intellectual value of liberalism rests in its life and leadership. Coöperation with God should be the watchword, and we are to deal face to face with God dwelling in our fellow-men.

The officers elected for the year are: President, Prof. A. W. Rankin, Minneapolis; vice-president, Mr. A. L. Agatin, Duluth; secretary, Rev. R. W. Boynton, St. Paul; treasurer, Miss Charlotte E. Clarke, St. Cloud; missionary committee, Rev. J. H. Jones, St. Cloud, and Rev. Amandus Norman, Minneapolis. The following resolution was unanimously passed: "Resolved, That the Minnesota Unitarian Conference sends loving greetings to our veteran in devoted and fearless service, Rev. Henry M. Simmons, of Minneapolis, with the earnest hope that his present improved health may so continue that we shall long enjoy his genial spirit and his splendid utterance of the faith that is in us."

Foreign Notes.

THE "A. L. A." AT ST. LOUIS.—Reports on the twenty-sixth annual conference of the American Library Association held at St. Louis October 17-22, occupied the attention of the Chicago Library Club at its regular monthly meeting last Thursday evening. A goodly delegation from the Chicago Public, the John Crerar, Newberry, Historical Society, Evanston Public and other local libraries attended the St. Louis conference, so that representatives were not wanting to report on the general, social, bibliographical and international aspects of that very successful gathering.

Its international interest, if no other, would amply justify a reference to this epoch-making conference in these "foreign notes." Owing to the decision of the exposition management to organize officially but one great congress, and to leave all others to private initiative, librarianship became officially but a small subsection under the general topic of education, in the great International Congress of Arts and Sciences, held in September and attracted relatively little attention, although notable addresses were made by Prof. Guido Biagi of Florence, Italy, and W. E. A. Axon of Manchester, England.

Thanks, however, to the personal influence and efforts of its president, Dr. Herbert Putnam, head of our National Library, the St. Louis conference of the American Library Association brought together a sufficiently large and representative body of foreign delegates to give it in fact, if not in name, a distinctly international character. There were present, accredited directly from their respective governments, universities or libraries, representatives from Austria, Belgium, Chile, China, France, Germany, Great Britain, Guatemala, Holland, Honduras, Italy, Japan, Mexico, Norway, Peru and Sweden, and all were made honorary vice-presidents of the conference.

Among those taking a prominent part in the program were Dr. Guido Biagi, librarian of the Mediceo Laurenziana in Florence and editor of the *Rivista delle Biblioteche e degli Archivi;* Senator H. La Fontaine, founder of the *Institut International de Bibliographie* at Brussels, Prof. Dr. R. Pietschmann, successor to the lamented Karl Dziatzko as head of the University Library at Göttingen, Prof. Dr. A. Wolfstieg, librarian of the Prussian House of Delegates, R. Stanley Jast, chief librarian of the Croydon Public Libraries, representing the Library Association of Great Britain; Dr. Aksel Andersson, vice-librarian of Upsala University Library, and Mr. Haakon Nyhuns, librarian of the Deichmanske Bibliothek in Christiania. Several other countries—notably Denmark and New Zealand—were represented by papers read by proxy.

With the exception of the opening session, Monday afternoon, sessions were held in the forenoon only. The papers presented and topics discussed were of broad, general interest, dealing with present library conditions throughout the world, state aid, postal facilities, work with schools, the great bibliographical undertakings already in hand or definitely planned for and the possibilities of still further cooperation, the broad questions of classification and cataloguing and the possibilities of a common cataloguing code, at least for the great English speaking countries. There was a registration of some six hundred at the A. L. A. headquarters in the Inside Inn and the daily attendance at the sessions in the Hall of Congresses, away at the other side of the grounds, was remarkably prompt and well sustained throughout the week.

From the first, one who had attended the Library Congress at Chicago in 1893 and the International Library Conference at London in 1897, was impressed with a certain pervasive atmosphere of comradeship, friendliness and informality, permeated all through with a common purpose and enthusiasm that augured well for some definite outcome of these deliberations. There were many surprises as the story of effort and achievement in the different lands was told. If Americans, for instance, felt a pardonable thrill of gratification and pride when Mr. Nyhuns closed his paper with the words: "The library organization of Norway owes much to American experts and to American library progress in general. I think it would make all of you feel well to see a small library under the polar circle using the latest American lending system. * * * I admit and recognize with the greatest pleasure the influence of the American library movement on our effort in far-away Norway, and in the name of the Norwegian state-supported libraries, I tender the American librarians, who are here so prominently represented, our sincere thanks," there was yet enough in that very paper with its account of the economizing of limited means and small resources through the centralization of cataloguing, printing, binding, and, above all, the free use of the mails for sending books to and from town, county and traveling libraries, to bring us a realization that even in America there is "still much land to be possessed."

The great bibliographical undertakings, like the International Catalogue of Scientific Literature, that of the International Institute of Bibliography at Brussels, the Concilium Bibliographicum at Zurich, and the Handbook of Learned Societies in preparation at Washington, seemed more real and more vital when presented to us by the living voice.

The hope expressed by Pres. Francis in his welcome to the conference, that an international association of librarians and bibliographers might grow out of its deliberations, was frequently echoed during the conference, being especially brought forward in the address of Dr. Biagi. Among the resolutions adopted at the closing session was one for the appointment of a committee to investigate the practicability of an international association.

The fact that both the American Library Association and the Library Association of Great Britain have their cataloguing codes just now under revision and have issued advanced editions for test and criticism, made this seem a particularly opportune time to consider a possible unifying of the two. A formal proposition looking to that end, submitted by Mr. Jast on behalf of the British Association, was most cordially met by the A. L. A. Mr. Jast said, in presenting his proposal, that it seemed premature as yet

to propose any action looking toward a general international code, inasmuch as the universal continental practice differed widely from that common in England and America in several important particulars, while the differences between the English and American codes were not great and could easily be adjusted by mutual compromise. He felt sure that with the usage of the two great English speaking nations brought into practical conformity it would be only a question of time when the other countries would have to come to it.

A deeper sense of the dignity of even the humblest librarian's work as well as an enlarged conception of the variety, scope and far-reaching possibilities of the field we all cultivate together—these, it seems to me, must have been brought powerfully home to any earnest, thoughtful participant in these meetings. When the closing hour came, Dr. Putnam announced that a number of the foreign delegates desired an opportunity to say some special words of farewell. With the single exception of Dr. Pietschmann in his eloquent tribute to his former chief, Karl Dziatzko, given in German at the first morning session, the foreign guests had without exception used English in addressing the conference, but in this last hour Dr. Putnam was courteously insistent that each speaker should address us in his native tongue. As we listened to Spanish, French, Dutch, German, Italian, Swedish, and even Chinese, the conviction grew and deepened that the week's intercourse had not been meaningless but would bear fruit in many lands. A sense of common purpose and high comradeship made itself felt through unfamiliar speech, and when the tall and white-haired Dr. Andersson, of Upsala, closed his remarks with an impulsive gesture, throwing his arms wide, drawing them passionately in again as if he would clasp all present to his heart, and then extending his hands in final benediction, it roused the more enthusiasm because a demonstration one would hardly have looked for from a man of northern race.

For fuller notice of the conference proceedings consult *Public Libraries* and the *Library Journal*. M. E. H.

The True Revival versus Torreyism

In this pamphlet, published in England, six British pastors of some prominence, Congregational and Presbyterian, record, with their reasons for it, their conviction that the missions which Dr. R. A. Torrey has been conducting in England "retard greatly the cause of religious progress" in various ways.—*From The Outlook.*

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